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## ARTICLE III.

# THE LETTER OF HOLY SUNDAY:

SYRIAC TEXT AND TRANSLATION.

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Presented to the Society October 30th, 1889.

IN June, 1889, I received from Urmî a manuscript, copied in 1885 from a much older one that was not to be obtained, in which are written the following compositions:

1. The narrative of Moses, Approved in Prophecy;
2. The letter of Holy Sunday, that descended from Heaven upon the hands of Athanasius, Patriarch of Rome;
3. The Martyrdom of Giwargis (i. e. George);
4. The narrative of Arsânîs (Arsenius), King of Egypt;
5. Sundry Church Services, Prayers, Rules of Magic, etc.

The manuscript (copy) consists of sixty-two pages of fair Nestorian script, the written page about  $7\frac{1}{2} \times 5\frac{1}{2}$  inches in dimension, with eighteen lines to the page. There are many slips of the scribe, and no little false pointing; but it is not a bad modern copy.

The second of the above compositions is a different recension of the tale which I communicated to the Society in Vol. XIII. of the Journal, pages 34–48, under the title of “The Extremity of the Romans.” The differences are so great that I have deemed this form of the tale worth publishing on that account, as well as by reason of its own interest, and the light and correction it furnishes for the understanding of the text of the former one.

The composition occupies about eleven pages of the manuscript. I have retained the (indifferent) interpunction of the text, adding nothing of my own, but generally omitting the pointing of the letters, as unnecessary. Abbreviations in the manuscript are marked by a sign like our colon, at the end of the abbreviated word, and sometimes in the midst of an abbrevi-



اسلم به عسرا مديونا : اوليكم . سكتي . مديونا  
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صمد لك مديونا : اسلم به عسرا مديونا : اوليكم . سكتي . مديونا  
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the south, those of every state with those of every degree, both  
 lovers of God and beloved for God's sake, spouses of the heavenly  
 bridegroom, those that are in the one gospel net—beloved, listen  
 and hear, that I may make known to you this Letter that  
 descended from heaven to men because of the laws and command-  
 ments, in order that they might keep and do them, and on  
 account of the threatenings and heavy stripes that God will bring  
 upon them if they keep not and do everything that is written in  
 this Letter ; which was sent from God to the church of Constan-  
 tinople in the days of Athanasius, patriarch of Rome. Peace be  
 with you, and favor, from God our Father and from our Lord  
 Jesus Christ.

In the year one thousand and ninety-four of Alexander, son of  
 Philip, on the twenty-fourth of Nisan (i. e. 24 April, A. D. 783),  
 this Letter descended, above the temple of the Apostles Peter  
 and Paul, when there were assembled in the temple twelve  
 bishops and a hundred priests and deacons, beside the many peo-  
 ple that were there in the temple, who were twenty-three thou-  
 sand in number, men old and young, and children and maidens ;







[illegible]

and pestilences, and the small locust, and the creeping locust, and darkness, and manifold plagues ; which without diminution I will send upon you, because ye have not kept my holy day of Sunday, because of your faithlessness and your withdrawal from the holy church. And if ye will not hear the voice of my words and turn to me, I will wipe off all flesh from the earth ; and they shall no more forsake their faith after that they have received the knowledge of the truth.

“And moreover, I say to you that ye swear not at all by my name, [nor] by my mighty arm ; for, if ye do not turn, I will do to you like the days of Noah, when I brought the flood upon the face of the whole earth. Then, indeed, men turned to the former wickedness ; but ye thrust away the widows and the poor and the wretched from your doors, and upon them shew no mercy. Behold, also, to the Hebrews I gave a law, by the hands of Moses ; and more than ye they pay tithes and give to the poor, and to the strangers sprinkled among their congregations they give alms, and they keep all my laws and my words,





חַמְצָה מִיָּמֵינוּ . מִכֶּחָם מִלֵּלָהּ : מִכֶּחָם מִיָּמֵינוּ . מִכֶּחָם מִיָּמֵינוּ .  
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 מִכֶּחָם מִיָּמֵינוּ . מִכֶּחָם מִיָּמֵינוּ . מִכֶּחָם מִיָּמֵינוּ . מִכֶּחָם מִיָּמֵינוּ .

you hailstones and overwhelming waters, and I will kill you, and  
 all your cattle, even to the twenty-fourth of the First Tishrîn (i. e.  
 24th of October), that ye shall say : This is that which God  
 said to us ; we have not done [it].

"And if ye do not keep the holy day of Sunday and the day of  
 Friday, behold, I swear to you, both by the resurrection of the  
 dead and by the ministry of the angels (or, that No ! by the  
 resurrection of the dead, and No ! by the ministry of the angels),  
 that I will by no means deliver you, nor will I make to pass from  
 you anything whatsoever that I was minded formerly to do to  
 you. If ye will keep my laws, then be ye in fasting [and] prayer,  
 remembering your souls.

"And again I say to you that every believer, of the labor of  
 whose hand I give to the holy church, I will recompense him in  
 this world and in the world to come, thirtyfold and sixtyfold and  
 a hundredfold, and I will write his name in the book of life. But  
 if any one lend† to his neighbor and raise usury upon him, my

\* Perhaps an error for *לֹא* .

† I correct *לֹא* of the MS. to *לֹא* , which seems to be required. A modern scribe might easily make the change, through unfamiliarity with the (not infrequent) phrase. As the MS. is, it reads 'add' instead of 'lend' : 'If any one proceed to take usury from his neighbor,' etc.







[illegible]

and send it to the cities and the convents and the monasteries  
and the monastic orders, judgment shall be upon him therefrom.  
And those that believe in this Letter, mercies shall be upon them.

And again I swear to you, brethren and beloved, who are in every place, No ! by the Great Strength, and No ! by His mighty and lofty arm, and No ! by the voice of thunders, and No ! by the swiftness of lightnings, and No ! by the beauty of Seth, and No ! by the priesthood of Melchizedek, and No ! by the prophets that have not sinned, and No ! by the humble ones who were not enticed by luxury, and No ! by the chariots of cherubim, and No ! by the fasting of the house of Hanania,<sup>†</sup> and No ! by the inheritance that Sunday shall disclose, and No ! by the continence of Joseph, and No ! by the prayers of Moses and of Aaron, and No ! by the gospel, and No ! by the gospel that the four evangelists preached, Matthew and Mark and Luke and John, upon whom the holy church is built, No ! by that hour in which John the Baptist laid his hand on the head of Our Lord, No ! by

\* These words omitted, but supplied in margin, and on an equal footing with the rest.

† I suppose the companion of Daniel to be meant: see Daniel i. 10–21.



منك. وذاك من كل من خطب في هذه القديسة في هذه  
الجمعة والاحد والاربعاء في هذه القديسة في هذه  
الجمعة والاحد والاربعاء في هذه القديسة في هذه

الجمعة والاربعاء في هذه القديسة في هذه  
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الجمعة والاربعاء في هذه القديسة في هذه

despises) [ought] of this Letter, he is guilty therefrom. And everywhere that the Letter shall be read, let confession and praise be given to God the Lord of all, who gave to him to do and keep the commandments of our Lord Jesus Christ.

Praise to His Father, and confession to the Holy Spirit, and exaltation [to the Son]\*, now and in every season, and forever and ever. Amen.

Ends the Letter that Descended from Heaven upon the Hands of Mar Athanasius, Patriarch of Rome, the Great.

From the hands of the sinful servant, black of face, the stranger priest Zerwanda, son of the late scribe the son of priest Warda. I desire and crave in supplication your love as a friend. Is it fitting, brethren, that you should make mention of the writer as proud? No, my Lord. In your prayers in the house of perfect holiness, read, and intercede, O beloved, with Great Jesus the Delightsome, that he will forgive the debts of him [who is] full of corruption. Amen.

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\* The scribe has omitted these words, doubtless by mere accident.



## NOTES.

In comparing this recension of the legend with that published in Vol. XIII. of the Journal, pp. 34 seq., a number of things in the latter are seen to need emendation. For most of the textual emendations I am indebted, as often hitherto in many things, to the kindness of Professor Nöldeke. I will mention only the most salient matters.

In the title, the word **مِيزَة** is the Arabic **قِصَّة** 'history' or 'narration.' The title, therefore, is not the 'Extremity,' but 'The Narrative of the Romans.'

That the text is late is shown not only by the above instance, but, among other things, by the word **نسخه** = Arabic **نسخة** 'copy.'

Page 38, line 5, **مِيزَة** is a misprint for **مِيزَة**.

" " " 12, **مِيزَة** is a misprint for **مِيزَة**.

" 39, " 7, **مِيزَة** (MS.) would be better **مِيزَة**.

" 40, " 10, **مِيزَة** (MS.) would be better **مِيزَة**.

Translation, accordingly, p. 46, line 18, would read 'poor' or 'miserable,' instead of 'destitute,' and the foot-note would disappear.

Page 41, line 2, the better emendation of **مِيزَة** is to **مِيزَة**, the scribe having mistaken a *nun* for a *lomad*. Translation, p. 46, line 31, read 'Ninevites' for 'Greeks.'



Page 41, line 7, **مِيزَة** should be **مِيزَة**. In the MS. the first part is at the bottom of one page, and the rest at the top of the next page: a manner of (unmarked) word-division which I was not prepared for. Translation, accordingly, p. 46, line 37, 'be steadfast in' instead of 'number the full amount for.'

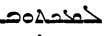
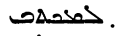
Page 41, last line but one, **مِيزَة** (MS.) should be corrected to **مِيزَة**.

Page 42, line 2, **مِيزَة** (MS.) would better be **مِيزَة**.

Page 43, line 3, **مِيزَة** is a mistaken reading of the MS., which has, though faultily written, **مِيزَة**. Translation, p. 48, line 3, for 'exhorters' read 'words;' and *delete* the foot-note.

Page 43, line 8, **مِيزَة** (MS.) should be **مِيزَة**. Translation, p. 48, lines 8, 9, for 'diseases in full measure hateful,' read 'incurable diseases.'


*Idem*, for ? (MS.) read . Translation, p. 48, line 10, for 'swarm' read 'issue' or 'breed.'

Page 44, line 11,  should be emended to .

Page 45, end of first paragraph. The new text shows that instead of 'that are life and death to those who behold,' the rendering should be 'that the living and the dead behold (or, look for).'

Page 45, second paragraph, line 4, in the light of the new text, needs a comma after 'deacons.'

Page 45, last paragraph. It is evident from the new text that the passage from 'If ye do not keep the day' to the end of the paragraph is probably misplaced, and belongs in another part of the narrative.

Page 46, line 3. As I ought to have recognized, and as the new text also demonstrates, the  (*ter*) is not the Latin 'Heus,' but the Greek ἄγιος; just as in modern Greek. For 'Alas . . . holy,' read 'Ayos (or ἄγιος), Ayos, Ayos, that is, Holy, Holy, Holy.'

Page 46, second paragraph. While the two recensions agree with reference to the dates of the first and second letters respectively, they differ in regard to the date of this third letter. In the old text it is A.D. 778, December 25; in the new, A.D. 783, April 24. The difference in date, however, has no bearing that I can discover upon the verisimilitude of the fable or the age of the composition.

Page 48, line 4. For 'tread him down,' read 'overtake him.'

## THE COMPUTATION OF THE SICK.

FROM the same manuscript I give the text (along with a translation) of what appears to be a collection of excerpts relating to the magic diagnosis of diseases by means of lots or numbers. As will be seen from the reading, it is not more brilliant than other specimens of the divining art, and would be unalterable in method or result for the same individual, whatever his disease—unless, as often happens among Orientals, his name should be changed in the course of his life. The meaning of the reference to certain monasteries and writings I do not quite fathom. It may be the authority cited for the diagnostic pre-



[illegible][illegible]

But if thy remainder be two, it was on Monday, at the new moon, [that] an infirmity (or, an infirmity-producer) caught him by his loins and by his belly and by his heart and by his whole body. The sicknesses are from God. Three days will he be sick. —Monastery, Peter and Paul. Writing, Of Every Sort.

And if thy remainder be three, on Tuesday arose the infirmities (or, infirmity-producers), a hot and also a dry one. The air of demons has fallen upon him. Therefore let him wash in water, and make an ointment, [and] three lampwicks from his clothes. Put one at the top of the head, and one at the top of the right arm, and one at the top of the left arm ; while they are yet burning, pulverize their ashes and throw dust in the midst of it, and wash [him] with it alone [at] a pure place, and also make [him] drink it. Sixteen days will he be sick.—Monastery of Mar 'Abdîshô'. Writing, I will lift up mine eyes to the Hills.

\* These two underscored words have evidently been transposed by the scribe. They belong just before the four last words of the paragraph. Also, the word حمد is evidently to be supplied before them.

† Read **إِذَا**, as a subsequent passage shows us to be necessary.

٥٠. اِذَا صَمِعَ كَرِ صَمَرٍ اِذَا صَمِعَ اِذَا دَمِ اِذَا اسْمِ مَلَكٍ : كَرِ  
 صَمِعَ لَا مِثْلَ مَلَكٍ دَمِ اِذَا اسْمِ مَلَكٍ اِذَا دَمِ اِذَا اسْمِ مَلَكٍ اِذَا دَمِ  
 كَرِ مَلَكٍ \* مَلَكٍ \* مَلَكٍ \* مَلَكٍ \* مَلَكٍ \* مَلَكٍ \* مَلَكٍ \* مَلَكٍ \* مَلَكٍ \*  
 ٥١. مَلَكٍ صَمِعَ كَرِ \* صَمَرٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ  
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 اِذَا مَلَكٍ \* مَلَكٍ \* مَلَكٍ \* مَلَكٍ \* مَلَكٍ \* مَلَكٍ \* مَلَكٍ \* مَلَكٍ \*  
 اِذَا مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ  
 ٥٢. اِذَا مَلَكٍ صَمِعَ كَرِ \* صَمَرٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ  
 مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ  
 كَرِ : مَلَكٍ \* مَلَكٍ \* مَلَكٍ \* مَلَكٍ \* مَلَكٍ \* مَلَكٍ \* مَلَكٍ \* مَلَكٍ \*  
 اِذَا مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ مَلَكٍ

And if thy remainder be four, on Wednesday the air of a demon took hold of him. He passed through water without calling upon the name of the living God. It is also a bad spirit. Let him give alms to the fatherless. Thirteen [days] will he be sick.—Monastery, Mar Sha'itâ. Writing, Of a Bad Spirit.

And if thy remainder be five, on Thursday arose the disease, from over-eating (*lit.*, from abundant meats) without calling on the name of God. The air of the devils has fallen upon him, and also a spirit of demons is in him. Sixteen days will he be sick.—Monastery, Mar Sargis (i. e. Sergius). Writing, Of him in whom are Devils, from the Blood of a Black [adj. feminine] Cock.

And if thy remainder be six, on Friday arose the disease, from the presence of an infirmity-producing smell, in his head and in his heart and in his breast. It turned back two degrees, requiring an amulet. Twelve days will he be sick.—Monastery, My Lady Maryam (i. e. Mary). Writing, Of the daughter of the Moon.

[illegible][illegible]

١٥. لَمَّا دَخَلَ قَامَ حَيْثُ وَجَدَ الْيَهُودَ يَتْلُونَ زَكَاةً وَمِنْهَا آيَاتُ الْمُنَادِينَ  
 ١٦. وَمِنْهَا آيَاتُ الْمُنَادِينَ وَجَدَ الْيَهُودَ يَتْلُونَ زَكَاةً وَمِنْهَا آيَاتُ الْمُنَادِينَ

And if thy remainder be seven, Saturday there fell upon him the fear of Zûchall, an infirmity (or, producing infirmity) in his trunk and in his heart and in his head. Fright has fallen upon him. Bring dust from seven ways, and from seven graves, and water from three fountains, and water from beneath a mill, and call over their heads Barshîth; and let him wash with them in a pure place. Twenty-one days will he be sick.—Monastery, Mar Gîwargîs (i. e. George). Writing, Of Fear and Quaking.

And if thy remainder be eight, on Wednesday he saw an evil vision. From a stroke of Satan is all his body sick. Twenty days will he be sick.—Monastery, Chazqtêl (i. e. Ezekiel). Writing, Of an Evil Spirit.

And if thy remainder be nine, [on] Friday he sat upon a heap† of filth or upon a mass† [of it]. He did not bring the name of God

\* Read **നമഃ** .

† I am uncertain about the meaning of this word.

